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The organization of the American Anti-Boycott Association in the last named year, and the successful prosecution of the Danbury hatters under the Sherman Anti-Trust Act, have considerably checked the practice during the last ten years. However, the legalization of the primary boycott, and probably of the milder forms of the secondary boycott, in section 20 of the Clayton Anti-Trust Act, will have the effect, not only of removing the legal disability, but ultimately of strengthening the position of the device in public opinion. Despite the author's rather refined argument to the contrary, the primary boycott must be adjudged by disinterested thinkers, as in no essential feature ethically different from the strike. Had the courts always been able to perceive this resemblance, the legal standing of the boycott would not have so nearly reached chaos.

Collections of the Illinois State Historical Library, Vol. x. British Series, Vol. i—The Critical Period (1763–1765).
Edited with Introduction and Notes by Clarence Walworth Alvord and Clarence Edwin Carter: The Trustees of the Illinois State Historical Library, Springfield, Ill., 1915. Pp. 597.

This volume includes much useful and instructive material concerning the early history of the great State of Illinois. In the light of events both earlier and later than 1763, perhaps the most curious of the documents given is the anonymous Edinburgh pamphlet of that year, relative to the proposed colony of *Charlotina*. At the outset should be noticed the modesty of its unknown author, who doubtless went down to his resting-place, unhonored and unsung. This loyal subject of King George III has long since mouldered into dust. His remains would not now be disturbed, were it not that on an interesting phase of American history his ideas, though baseless, are almost universally cherished. Not, indeed, by those enthroned in universities, but by nearly all besides.

First he fears that the French in Canada will emigrate to Louisiana. However, the Protestants among them may remain, and, even others, like the Dutch of New Netherland, may continue in Canada and melt into the Anglo-American population around them. By penal laws, not unknown in Britain, those desiring to go to Louisiana should, in his judgment, be prevented.

Though the anonymous author was 4,000 miles from the disturbances that marked Pontiac's Conspiracy, he tells us "French Jesuits and Priests" were concerned, and, he adds, "This hath been their usual practice even in times of profound peace." The author was not certain that these disturbers were acting by the authority of the French nation. In fact, he is in doubt whether to believe that their conduct proceeded from their innate wickedness, or was suggested by noted persons at their "faithless Court."

The author is convinced that the French were successful in winning the affections of the natives, but this success he ascribes to their more "civil usage." Other influences named are religious and matrimonial ties. But among all the elements of French policy, the chief ingredient was cunning. Through the generations and the years, the artful Frenchman continued successfully to deceive the guileless red man.

The patriotic author hesitates whether to give his vote in favor of withholding from the natives firearms and ammunition, or to extirpate them. To both policies he sees objections. Speaking of the latter alternative, he says: "That of *extirpation*, however agreeable and common to the cruel *Spaniards*, is a method by which, it is hoped, the humane generous Britons will never chuse to extend their dominions." On this hope, a word hereafter. Returning to the subject of Indian attachment to the French, he says one reason is that many natives are proselyted to the Catholic faith by the "indefatigable diligence of their Priests." As there is a somewhat modern sound in the following paragraph, it is quoted in full:

"The impious freedoms, indeed, gross absurties (*sic*) and blasphemous prostitution of the most sacred truths, whereby the *French* endeavor to engage them to their interest, and work up their indignation against us, are shocking, and altogether unworthy the Christian name. Besides their common maxim, of keeping no faith or promises made to those differing from them in religion, they are at great pains to make these Natives believe the most absurd stories and falsehoods, the very naming of which would be disagreeable to Christian ears: Such as—that our Saviour was a Frenchman, and the English those that crucified him, &c. By these, and other scandalous abuses, which scarcely any other Nation on earth would dare to attempt, instead of teaching them Divine Truth, they debauch and deprave them; make them still more faithless, treacherous and cruel; extinguish any notions of morality that the light of Nature

furnishes; and, in short, render them seven-fold more the children of the Devil than before."

Venerated shade of Nathaniel Ward! If thine ardent spirit, at rest in *Agawam*, deign to note the little deeds of mortals, forget not thy modest disciple in Edina, for he also smote the worshipers of Dagon, they who change men to beasts, and dry up in human hearts the germs of morality.

Nothing but his sluggish faith prevented this patriotic North Briton from following the children of the forest through glade, and lake, and stream. Then he could have attuned their souls to hatred as implacable as his own. If questioned on this subject, perhaps cakes and ale might tell a tale of ease. But our purpose is neither to write a disquisition on charity, nor to prove that those engineers who fixed the limits of the dark ages should have run the line a little nearer to our favored time. The chief purpose of these remarks is to discuss that ever-interesting subject, the longevity of lies.

The "*extirpation*" of Indians, this author informs us, was a thing "agreeable and common to the cruel *Spaniards*," but he hopes, a method by which "the humane generous *Britons* will never chuse to extend their dominions." In English America this assertion has been made a thousand times, and, outside the departments of history in the leading universities, is very generally believed. Yet it is false, for it is only in Latin-America that Indians are numerous. Millions of them are still to be seen in all the lands below the Rio Grande. No Indians are now to be found in the eleven States first settled by the English. From the higher principles of the "humane generous *Britons*" a different condition could have been fairly expected. The motive of the anonymous author is clearly to prove the greater purity of Protestantism. For that purpose his illustration was thrice unfortunate, for whether he scanned the plantations settled by the English, the Dutch or the Swedes, for Indians, he looked in vain. If New York be noted as an exception, the explanation is easy. The Indian reservations in the western part of that State are far beyond the regions settled by the English or the Dutch. These survivors of the native races owe their gratitude to the American people. In Delaware as in New York, the Swedes and English left no aborigines within its limits.

It is quite true that in the West Indies the *conquistadores* soon swept away the aboriginal races, but churchmen of the type of Las Casas protested, and everywhere on the mainland the native race was preserved. The French, too, regarded the Indian as a human being and spared him. He has vanished only before the wrath of the "superior" race.

Look for Hottentots or Bushmen in South Africa. The Portuguese found there and left behind them multitudes of black men, who had attained to the pastoral state. Before Dutchmen and Britons, they vanished like that spectral army that besieged the walls of Prague. Black men, Kaffirs and Zulus, there are in southeast Africa, but at the Cape there is no Hottentot. The last Bushman, with his dwarfish wife, has been photographed. Americans know that, in the Philippine archipelago, there are more natives than when Magellan discovered the islands. Except in the West Indies the Spaniards have always preserved the native races. In Mexico, in Peru, and in the region of the Gulf, there was fighting, and killing, and plundering, but not extirpation. From this exception the general conduct of the Spaniards has been inferred.

Since Englishmen settled at James' Fort (1607), more than 300 years have come and gone. In that region time has left no vestiges of the native race. Yet the first Virginia colonists have acquired among their descendants a reputation for humanity, a reputation that is unsupported by history, and contradicted by the testimony of the senses. All that can be said of that courageous company of intending planters, is that they treated the aborigines at least as well as some other English colonists, but not so well as did the Pilgrims, the Catholics, or the Quakers.

It is refreshing to turn from the ferocious Edinburgh pamphlet to the mild narrative of the *Banishment of the Jesuits* (July 9, 1763). It is not alone their juxtaposition that makes the contrast. The iniquitous treatment of the missionaries is carefully and temperately told. Other records included in the present volume are *The Journal of M. Dabbadie*, 1763-1764, and the correspondence of many colonial worthies, among them Croghan, Johnson, Loftus, Gage, Haldimand, and Bouquet.

If one is interested in knowing the exact situation in the Illinois country when Col. George Rogers Clark arrived, July 4,

1778, at Kaskaskia, he will find it necessary to examine the correspondence and instructions which form a large part of the present volume. In the future publications of the Illinois Historical Society, there may come information that will enable us plausibly to explain Clark's *accidental* meeting on the Ohio with the party of hunters from Kaskaskia. The leader of the "Long Knives" was too brave to be imprudent. How far had he, through Bentley and others, made smooth his way? It is seriously to be hoped that some day we shall know all the participants in Clark's brilliant campaign. Its grandeur grows with added details.

A History of the Western Boundary of the Louisiana Purchase (1819-1841). By Thomas Maitland Marshall, Ph.D. University of California Press, Berkeley, 1914. Pp. 266.

By whatever name one chooses to call this study it principally deals with the secession from Mexico of her province of Texas, and the assistance rendered by the United States Government and the American people to rebellious citizens of Mexico. Stated differently this useful essay carefully describes the first blot on our national escutcheon. The political morality of the acts which led Americans to adhere to the insurgent citizens of Mexico and give them assistance in their revolt is hardly a subject for debate, and the author does not formally discuss it.

In shaping the plans which dismembered Mexico, President Jackson was one of the most capable architects and certainly the most eminent. From some of the keenest and the most suspicious of his contemporaries he contrived to conceal his real sentiments, but time has lifted the shroud from more than one of his confidential communications. The hero of New Orleans stands revealed very much in the character of a conspirator. To the publishers of the series of "True" biographies we commend an appropriate theme, viz, "The True Andrew Jackson." The hero of the Hermitage died without confessing to Parton.

On page 13 Dr. Marshall says: "The idea that the Louisiana Purchase extended to the Rio Grande became a certainty with Jefferson early in 1804." The author of the Declaration had made a far greater discovery just a little earlier than 1804. In fact, some time before 1803 he became convinced that the